

Shalawat Kawakib Sya'ir in Maulid Diba' by Shaykh Abdurrahman Ad-Diba'i: A Semiotic Analysis

Ngakidatul Hikmah

Pondok Pesantren Al-Falah Salatiga

ngakidatulhikmah1@gmail.com

Submission Track:

Received : 2022-09-19

Final Revision : 2022-11-11

Available Online : 2023-01-06

Abstract

Shalawat Kawakib is the focus of this research because it is very familiar to the public and contains several signs that need to be explored semiotically. This research is conducted to investigate the signifier and signified in the sya'ir which then derives the meaning. This research employs Ferdinand de Saussure's semiotic approach to the Shalawat Kawakib sya'ir with a descriptive-qualitative method. The results demonstrate that Shalawat Kawakib's 16 stanzas have 23 signifiers, signs, and meanings such as: (1) *نَبِيِّ نُورُهُ يَجْلُو الْعَيَاهِبَ* as the signifier, while the sign is Rasul as the owner of light, the transmitter of the universe and erasing darkness. This sign means light from human beings who have the greatest influence on world civilization. (2) *فَقَدْ حَصَلَ إِلَيْنَا وَالصُّدُورُ غَائِبٌ* as a signifier, the sign is that every soul that has met the Prophet feels happiness, while anxiety disappears. This sign implies that every soul that meets the Prophet feels happiness, while anxiety disappears. From the whole significance, a moral message is derived, such as emulating the morals of the Prophet Muhammad PBUH. by multiplying shalawat and commemorating every birthday. Life becomes peaceful if the heart is able to feel love for the Prophet, keeping the Messenger as the center of life, the guide for every step of goodness, and the light in the darkness.

Keywords: *Syair Shalawat Kawakib, Semiotics, Ferdinand de Saussure, Moral Value*

Abstrak

*Sya'ir Shalawat Kawakib merupakan fokus dari penelitian ini karena sangat familiar di telinga masyarakat yang mengandung beberapa tanda sehingga perlu dieksplor secara semiotika. Penelitian ini bertujuan untuk mengetahui penanda dan petanda dalam syair yang kemudian diperoleh makna. Penelitian ini menggunakan pendekatan semiotika Ferdinand de Saussure pada sya'ir Shalawat Kawakib dengan metode deskriptif- kualitatif. Hasil yang didapatkan menunjukkan bahwa sya'ir Shalawat Kawakib yang berjumlah 16 bait terdapat 23 penanda, petanda dan makna seperti: (1) *نَبِيِّ نُورُهُ يَجْلُو الْعَيَاهِبَ* sebagai penanda, petandanya berupa Rasul sebagai pemilik cahaya, pemancar jagat raya dan menghapus kegelapan. Tanda ini bermakna secercah cahaya dari manusia pembawa pengaruh terbesar bagi peradaban*

dunia. (2) فَفَقَدْ حَصَلَ إِلَيْنَا وَالصُّدُ غَائِبٌ sebagai penanda, petandanya berupa setiap jiwa yang sudah bertemu Nabi, akan merasakan kebahagiaan, sedang kesusahaan akan hilang. Tanda ini bermakna tentang setiap jiwa yang bertemu Nabi akan merasakan kebahagiaan, sedangkan rasa gelisah akan sirna. Dari keseluruhan makna tersebut, diperoleh pesan moral yaitu meneladani akhlak Rasulullah saw. dengan memperbanyak shalawat & memperingati setiap hari kelahiran. Hidup akan terasa damai jika hati mampu merasakan rasa cinta pada sang Nabi. Menjadikan Rasul sebagai kiblat kehidupan, penuntun setiap langkah kebaikan & penerang dalam kegelapan.

Kata Kunci: Syair Shalawat Kawakib, Semiotika Ferdinand de Saussure, Pesan Moral

INTRODUCTION

Literary works are able to provide enjoyment for the readers. It has various forms, such as: short stories, novels, plays, and poetry. Poetry in Arabic is also called sya'ir. For the Arabs, sya'ir becomes a medium to express nobility in behavior, good memories, praise for the country, a manifestation of pride in the country, and love, as a form of retribution and an expression to do good.¹ In choosing terms of language, especially diction, sya'ir is able to represent the poet's heart through the choice of words to consider good things and fulfilling the requirements to obtain aesthetics concerning the elements of sound, form, and meaning. One popular sya'ir within the society and Islamic boarding schools is the syair shalawat kawakib. In the syair, there are semiotic signs that need to be explored in order to find out their meaning. Therefore, this research focuses on the signs contained in the shalawat kawakib sya'ir.

The author's reason for studying this research is because Syair Shalawat Kawakib contains meaning so as to produce a moral message that should be used as an example as a way to follow the morals of the Prophet. Therefore, the researcher is interested in examining the signs contained in the syair using Ferdinand de Saussure's Semiotics theory. The core of Saussure's theory is about language as a sign system with each sign composed of two components, the signifier and the signified. The signifier is the original form of the sign in the form of sound, writing, and image units of the sign. On the other hand, the signifier means something that is signified by the signifier itself.

Some previous studies refer to semiotic analysis including the first research conducted by Maratus Sholikhah entitled: " Semiotika Pesan Dakwah Dalam Novel Ajari Aku Menuju

¹ Abdullah, Taufik, Ensklopedia Tematis Dunia Islam (Jakarta: PT Icchtiar Baru Vn Hoeve, 2002) page. 343

Arsy Karya Wahyu Sujhani".² This research focuses on Ferdinand de Saussure's semiotic resulting in markers as da'wah messages contained in the novel including faith, endeavor, patience, repentance, brotherhood, honesty, *dholim*, *hasud*, spite, helping, forgiving, and markers that are about the prohibition of approaching *zina*. The da'wah messages contained are aqidah, morals and *Syar'ah*. The second research was conducted by Puspita Ria entitled "Teks Ferdinand de Saussure dalam Lirik Lagu Bismillah Sabyan Gambus".³ This research further analyzes song lyrics in contrast to the object that the author studies. Based on several former studies, the author did not meet any similarities. As for the subject under study, the author took the sya'ir shalawat Kawakib as the object of research.

METHODOLOGY

Every research is inseparable from a method. The method is a means of knowing science. A research method is a systematic way of thinking using steps in research. This is crucial in order to accomplish the results in a study. Qualitative research is a study used to examine natural objects by interpreting phenomena occurring where the researcher is the key instrument.⁴

This study is based on a descriptive qualitative method using semiotic analysis. The descriptive qualitative research method must explain an object and phenomenon written in the form of narrative writing using quotations of facts collected in the form of words.⁵ This research focuses on Sya'ir Shalawat Kawakib analyzing all stanzas using Ferdinand de Saussure's Semiotics approach. Determining the signifier and signified of the signs is then interpreted in accordance with the context of the shalawat sya'ir to obtain a message that readers can understand.

Biography of Abdurrahman Ad-Diba'i

Abdurrahman Ad-Diba'i had a full name Abdurrahman bin Muhammad bin Umar bin Ali bin Yusuf bin Ahmad bin Umar Ad-Diba'I Ash Shibaniy Al- Yamaniy Az-Zaabidiy Ash-Shafi'iy. He is popularly known as Ibn Diba' - the Laqob name of his grandfather Ali bin Yusuf Diba'.

² Maratus Sholikhah, "*Analisis Semiotika Ferdinand de Saussure dalam Novel Ajari Aku Menuju Arsy Karya Wahyu Sujhani*", Skripsi, (Ponorogo: Institut Agama Islam Negeri Ponorogo), 2021, p. 78

³ Puspita Ria, "*Analisis Teks Ferdinand de Saussure dalam Lirik Lagu Bismillah Sabyan Gambus*", Skripsi, (Bengkulu: Institut Agama Islam Negeri Bengkulu), 2020, p. 23

⁴ Albi Anggito & Johan Setiawan, "*Metodologi Penelitian Kualitatif*", (Jawa Barat: CV Jejak), 2018, p. 7

⁵ Ibid, p. 11

In Sudanese, Diba' means white. He was born on Thursday, the 4th of Muharram, 886 AH/1461 at his parent's residence in the city of Zabid.⁶

Since childhood, he was raised by his maternal grandfather, Sheikh Syarafuddin ibn Muhammad Mubariz, a great and prominent scholar at that time. This is due to the fact that when he was born, his father was away and it was only years later that he heard of his father's death in mainland India.⁷

His desire for knowledge led him to study all fields of knowledge including Qiroat (various recitations of the Qur'an), nadzom (verses) ash- Syatibiyah, Language (grammar), Mathematics, Faroidl and Fiqh which were guided by his own uncle reading the book Minhajuth Tholibin by an-Nawawiy and al-Hawi Ash-Shoghir to Shaykh Jamaluddin bin Ahmad. He also studied the book of az-Zubad (Nadhom of Fiqh of the Shafi'i Madhhab) in depth with Shaykh Umar bin Muhammad Al Fata Al-Ash'ari. Ibn Diba' was one of the greatest ulama of hadith (one who could memorize 100,000 hadiths and their sanads) in the 9th A.H., hence many people asked him for a sanad. In fact, he taught the Sahih Bukhori more than 100 times. Ibn Diba was also a muarikh (historian).

Such renowned teachers include Imam al-Hafidh as-Sakhawi, Imam Ibn Ziyad, Imam Jamaluddin Muhammad bin Ismail, Imam al-Hafidh Thahir bin Husain al-Ahdal, Shaykh Burhanuddin bin Jaghman, Shaykh Zainuddin Ahmad bin Ahmad Ash Sharjiy and so on.

Ibn Diba' was a ulama who wrote many books in Hadith and history until the end of his life such as poems containing praise (madah) for the Prophet Muhammad PBUH known as Maulid Diba'. Other works include: Kitab Mi'roj, Taisirul Usul, Qurratul 'Uyun which discusses about Yemen, Kasyfu Kurbah which contains an explanation of the contents and prayers of Imam Abi Haubah, Bughyatul Mustafid which tells about the city of Zabid which was later summarized which was named al-'Aqdu al-Bahir fi Tarikh Daulat Bani Thahir. He died in the city of Zabid on Friday morning, 26 Rojab 944 AH/1537 CE.

Sya'ir Shalawat Kawakib

Shalawat Kawakib is one of the sya'ir included in the Maulid Ad-Diba' book. This book exists in two forms, prose and sya'ir. Maulid Diba' consists of 4 qosidah, 21 Natsr (prose) and

⁶ Ibnu Abroh," *Kitab Maulid Ad-Diba', Maulid AL-Bajzanji, Al-Burdatul Madiih*" (Kediri: Pustaka Isyfa'lana, 2021), p. 3

⁷ Muhammad Nasif, "*Pesona Maulid Diba'*", (Yogyakarta: Mitra Pustaka, 2013), p. 9

2 verses of the Qur'an located after the second qasidah. In between this book is a collection of prose that is very poetic and heart-wrenching for someone who reads it.⁸

This sya'ir shows the poet's expertise in composing stanza after stanza to express the glory, longing, and love for the Prophet Muhammad PBUH by associating a longing for a camel. This Sya'ir depicts a glimpse of a camel's longing for the beloved Prophet Muhammad PBUH. The scene then emerged, followed by the inexpressible joy of a creator being able to meet him.⁹

Sya'ir Shalawat Kawakib is quite familiar to the hearts of rural communities and the world of Islamic boarding schools. Sya'ir Shalawat Kawakib is quite familiar to the hearts of rural communities and the world of Islamic boarding schools. Some ulamas and habibs loves it, such as: Habib Syeh bin Abdul Qadir Assegaf, Habib Ali Zaenal Abidin with the Shalawat Az-Zahir group and is one of Habib Ja'far Al- Kaf bin Muhammad's favorite shalawat (wali majdub during his lifetime). The following are the verses of Shalawat Kawakib:

صلوات كواكب

Ṣalawât kawâkib

صَلَاةُ اللَّهِ مَا لَاحَتْ كَوَاكِبُ عَلَى أَحْمَدَ خَيْرٍ مَنْ رَكِبَ النَّجَائِبُ

Ṣalâtullâhi mâ lâ ḥat kawâkib ‘Ala aḥmad khairi man rakiban-najâ-ib

“Selama cahaya bintang- bintang masih bersinar, semoga rahmat Allah SWT senantiasa tercurah kepada Nabi Muhammad SAW, sang penunggang unta terbaik”.

حَدَى حَدَى السُّرَى بِاسْمِ الْحَبَائِبِ فَهَزَّ الشُّكْرُ أَعْطَافَ الرَّكَائِبِ

Ḥadâ ḥadîs-surâ bismilḥabâ-ib Fa hazzasy-syukru a ṭḥafar rakâ' ib

Di sepanjang perjalanan, penggiring unta bernyanyi menyebut nama sang kekasih, sementara untanya mengangguk- angguk dengan riang gembira sembari mengikuti irama lagu dari penunggangnya.

أَلَمْ تَرَهَا وَقَدْ مَدَّتْ خُطَاهَا وَسَأَلْتِ مِنْ مَدَا مَعِهَا سَحَابِيبِ

Alam tarahâ wa qad maddat khuṭama wasâlat min madâmi' ihâ saḥâ' ib

⁸ Ahmad Muthohar, “Maulid Nabi Menggapai keteladanan Rasulullah Saw”, (Yogyakarta: Pustaka Pesantren, 2011), p. 67

⁹ Ibid, p. 69

Tidakkah engkau melihat sang unta? Gerak ayunan langkah kakinya begitu cepat, seiring dengan linangan air matanya yang mengalir semakin deras, bagaikan iringan mega.

وَمَا أَنْتَ لِلْجَمَى طَرْبًا وَحَنْتُ إِلَى تِلْكَ الْمَعَالِمِ وَالْمَلَاعِبِ

Wa mâlat lil ħimâ ṭaraban wa ḥannat ilâ tilkal ma'âlimi wal malâ'ib

Semakin condong pula langkah unta karena merasa gembira dan rindu pada kandang serta tempat penggembalaannya.

فَدَعْ جَذْبَ الزَّمَامِ وَلَا تَسْفُهَا فَقَدْ نُدُّ شَوْقَهَا لِلْحَيِّ جَازِبِ

Fada' jaz-bazzimâmi walâ tasuq-hâ fa qâ-'idu syauqihâ lil ḥayyi jâzib

Maka biarkan saja, janganlah kau tarik tali kendalinya dan jangan pula kamu memaksa tuk menggiringnya, karena kerinduan pada sang nabi yang akan menariknya.

فَهَيْمُ طَرْبًا كَمَا هَامَتْ وَإِلَّا فَإِنَّكَ فِي طَرِيقِ الْحُبِّ كَازِبِ

Fahim ṭaraban kamâ hammat wa illa fa innaka fi ṭarîqil ḥubbi kâzib

Tunjukkanlah kebahagiaanmu sebagaimana sang unta membuktikannya, namun jika itu tak mampu, sungguh engkau berdusta dalam menempuh perjalanan cinta.

أَمَا هَذَا الْعَيْقُ بَدَا وَهَدِي قِيَابُ الْحَيِّ لَاحَتْ وَالْمَضَارِبُ

Amâ hâdal 'Aqîqu badâ wa hazî qibâbul ḥayyi lâ ḥat wal maḍârib

Perhatikanlah kota Aqiq ini telah nampak, dan kubah-kubah penduduk yang gemerlap menyilaukan.

وَتِلْكَ الْقُبَّةُ الْخَضْرَاءُ وَفِيهَا نَبِيٌّ نُورُهُ يَجْلُو أَلْغِيَاهِبِ

Wa tilkal qubbatul khadh-râ wa fihâ Nabiyyun nûruhû yajlul ghayâhib

Itu adalah qubah hijau, didalamnya terdapat seorang nabi yang cahayanya menerangi kegelapan.

وَقَدْ صَحَّ الرِّضَى وَدَنَا التَّلَاقِي وَوَقَدْ جَاءَ إِلَيْنَا مِنْ كُلِّ جَانِبِ

Wa qad ṣa ḥar ridhâ wa danat talâqî wa qad jâ-al hanâ min kulli jâ nib

Sungguh (janji) keridhaan Allah SWT itu benar, seiring dengan pertemuan yang makin dekat. Dan sungguh telah datang kegembiraan dari segala penjuru.

فَقُلْ لِلنَّفْسِ دُونِكَ وَالتَّمَلَّى فَمَا دُونَ الْحَبِيبِ الْيَوْمَ حَاجِبٌ

Faqul linafsi dūnaki wat tamalli Famâ dūnal ḥabībil yauma ḥājib

Bisikan ke dalam jiwa, temuilah sang kekasih dan bergembiralah. Hari ini tidak ada satupun yang mampu menjadi penghalang pada kekasihnya.

تَمَلَّى بِالْحَبِيبِ بِكُلِّ قَصْدٍ فَقَدْ حَصَلَ إِلَيْنَا وَالضُّدُّ غَائِبٌ

Tamallâ bil ḥabībi bikulli qaṣ-din ḥashalal hanâ waḍ-ḍiddu ghâ-'ib

Bergembiralah hatimu dengan penuh rasa cita pada sang kekasih dalam segala tujuan, maka sesungguhnya telah datang suka dan lenyaplah duka

نَبِيُّ اللَّهِ خَيْرُ الْخَلْقِ جَمْعًا لَهُ أَعْلَى الْمَنَاصِبِ وَالْمَرَاتِبِ

Nabiyyullâhi khairul khalqi jam'an lahu a'lal manâṣibi wal marâtib

(Muhammad) sang Nabi Allah adalah sebaik-baiknya makhluk. Baginya tercipta pangkat dan derajat yang sangat tinggi.

لَهُ الْجَاهُ الرَّفِيعُ لَهُ الْمَعَالِي لَهُ الشَّرَفُ الْمُؤَبَّدُ وَالْمَنَاقِبِ

Lahul jāhur rafi' lahu ma'âlî Lahusy syaraful mu-'abbadu wal manâqib

Nabi Muhammad Saw. mempunyai kedudukan tinggi serta berbagai pangkat keluhuran. Ia juga memiliki kemuliaan dan kisah hidup yang diabadikan

فَلَوْ أَنَّا سَعَيْنَا كُلَّ يَوْمٍ عَلَى الْأَحْدَاقِ لِأَفْوَقِ النَّجَائِبِ

Fa law annâ sa'ainâ kulla yaumin 'alal aḥdâqi lâ fauqan najâ-'ib

Andai setiap hari kita berjalan kaki di atas tatapan, bukan hanya mengendarai punggung unta

وَلَوْ أَنَّا عَلِمْنَا كُلَّ حِينٍ لِأَحْمَدَ مَوْلِدًا قَدْ كَانَ وَاجِبٌ

wa law annâ 'alimnâ kulla ḥinin li Aḥmada maulidan qad kâna wâjib

Andai kita mampu beramal setiap saat untuk memperingati kelahiran sang Ahmad, hal itu merupakan keharusan

عَلَيْهِ مِنَ الْمُهَيِّمِينَ كُلِّ وَقْتٍ صَلَاةٌ مَا بَدَأَ نُورُ الْكَوَاكِبِ

'Alaihi minal Muhaimini kulla waqtin ṣalâtun mâ badâ nûrul kawâkib

*Semoga setiap waktu Allah yang Muhaimin selalu mencurahkan rahmat untuk beliau
sepanjang bintang-bintang masih bercahaya.*

تَعْمُ اللَّالِ وَالْأَصْحَابِ طُرًّا جَمِيعُهُمْ وَعَثْرَتُهُ الطَّائِبِ

Ta'ummul âla wal aṣ-ḥâba thurran jamî'ahumu wa 'itratahul aṭâiyib

*Yang merata hingga kepada semua keluarga dan para sahabatnya, serta semua
keturunannya yang mulia.*

Ferdinand de Saussure's semiotics

Etymologically, semiotics is derived from the Greek Semeion, which means sign. Meanwhile, terminologically semiotics can be defined as the studies of a variety of objects, events or occurrences, even all types of culture that have signs.¹⁰ Semiotics is the science that deals with all the systems, rules and conventions that allow signs to have meaning. It was first established in the early 20th century.

A sign can be interpreted as representing or replacing something else, such as feelings, experiences, ideas, ideas, and so on. In linguistics, semiotic theory was first proposed by the father of modern European linguistics, Ferdinand de Saussure. Ferdinand de Saussure is acknowledged as a foundational figure of modern linguistics and is said to be the Swiss father of linguistics. He is the forefather of the emergence of semiotics.¹¹

Ferdinand de Saussure argued that semiology is a study of signs, "a study of signs in society". According to him, a sign has two components: the signifier and the signified. A signifier is meaningful sounds and strokes (something that is said, written, or read). Signified is the idea or concept of the mental aspect of language. The combination of the physical form of the sign and the mental concept is called signification. Signification generates different meanings depending on the concept that the interpreter understands about the sign. A major difference in analyzing the sign system of a literary work can be seen in its rational mechanism.¹²

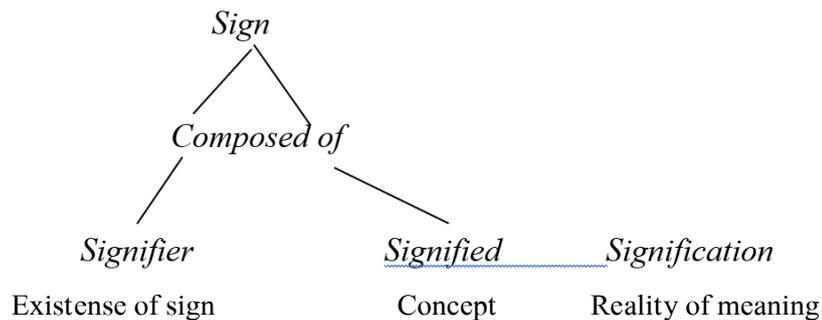
¹⁰ Jabrohim, "Teori Penelitian Sastra", (Yogyakarta: Pustaka Pelajar 2017), p. 90

¹¹ Ibid, p. 43

¹² Ambarini AS, Nazia Maharani Umayu, "SEMIOTIKA Teori Dan Aplikasi Pada Karya Sastra", (Semarang: Publisier UPGRIS PRESS, 2010), p. 91

Saussure further emphasizes that language is a system of signs explaining ideas that can be known through writing, the deaf alphabet, symbolic rituals, manners, military signals, and so on.¹³

Saussure reveals that language is a system of signs that cannot be separated from one another; signifiant (marker) and signifier (signified). The following is a picture of the elements of meaning as follows:¹⁴



Picture 1. The elements of meaning

According to Ferdinand de Saussure, signs are also called symbols, and the difference between one symbol and another characterizes the meaning.

DISCUSSION

This study investigates the sign of Shalawat Kawakib sya'ir. The semiotic theory of Ferdinand de Saussure was utilized to study the sign in the poem by determining each signifier and signified within the verse of Shalawat Kawakib. This sign provides a message that breaks down every soul to emulate the Prophet's character.

The first stanza has 2 signifiers and 2 signified. First, the signifier is *صَلَاةُ اللَّهِ مَا لَاحَتْ كَوَاكِبُ* with the signified that Allah SWT's Salawat represents evidence of Allah bestowing His mercy and grace. Angels do Salawat as a way of asking for forgiveness. Meanwhile, if humans recite salawat, it proves the hope of prayer. This sign indicates that Allah SWT. constantly sends blessings to the Prophet Muhammad. Therefore, we need to strive towards making a habit of salawat in the name of our beloved. Reciting salawat is a humble practice that has tremendous benefits. When we recite salawat, Allah SWT sends salawat directly to

¹³ Sobur, Alex. “ *Analisis Teks Media, Suatu Pengantar Untuk Analisis Wacana, Semiotik dan Framing*” (Bandung: PT Remaja Rosdakarya 2015), p 43.

¹⁴ A. Teeuw, “*Sastra dan Ilmu Sastra Pengantar Teori Sastra*” (Bandung: PT Dunia Pustaka Jaya, 2015), p. 36

the Prophet Muhammad PBUH, and suffices the things of this world and the hereafter.¹⁵ Let the salawat that you recite always be loudly presented to him as a sign of honoring him.¹⁶

The second, the signifier is *عَلَىٰ أَحْمَدَ خَيْرٍ مِّنْ رَّكِبِ النَّجَائِبِ* with the signified that one salawat and salam that we recite, given back 10 times by the Prophet. The sign implies that all the salutations will reach the Prophet as the best camel rider of his time. Reciting salawat to the Prophet brings peace to every soul that reads it. Peace of mind leads to love for the Prophet.

The second stanza has one signifier i.e. *فَهَزَّ الشُّكْرُ أَعْطَافَ الرِّكَائِبِ* and one signified i.e. the sincerity of a camel for missing its beloved. The sign implies whether we are able to feel the longing for the Prophet Muhammad ('PBUH') like the camel's excitement to meet his beloved. Indeed, the heart is adorned with the longing for its beloved. For any soul who feels longing, there will always be a sense of unease at wondering about the one who is longing for. The remedy for longing is to meet. As with those who love the Prophet, the mind only remembers his brilliance. Meanwhile, in their hearts they remember the perfection of his morals and personality. The holy Prophet PBUH is the most perfect person with a beautiful face to look at and shining like the full moon without any person being able to describe his face.

The third stanza has 2 signifiers and 2 signs. The first signifier is *الْمَ تَرَهَا وَقَدْ مَدَّتْ خُطَاهَا* with a signified about the willingness to make a long and tiring journey. The sign implies that the camel accelerated its journey as it could not wait to meet the Prophet. As humans who claim to love the prophet Muhammad ("PBUH"), they should be encouraged to do good deeds in accordance with his teachings. The Prophet is a guideline that enlightens the civilization of mankind. Following his Sunnah means that we are choosing the path of salvation and are free from the torment of hellfire. Believing in Allah SWT. must be followed by following the Messenger of Allah or itibak Rasullullah.¹⁷

The second signifier is *وَسَأَلْتُ مِنْ مَدَا مَعَهَا سَحَابِيبِ* with the signified being the camel's tears of joy. The sign indicates that the camel's tears are falling relentlessly from his eyes and soaking his face. As the most perfect creature, we should reflect on the camel by

¹⁵ Ali Maksum, *Argumentasi Ahlusunah Waljamaah*, terj. Ikmaluddin Fikri (Yogyakarta, Kalam, 2021), hal. 54

¹⁶ M Mizan Asrori Zain Muhaammad, *"Iman sebagai motivasi Kehidupan"*, (Rembang: Menara Kudus, 1982), hal. 47

¹⁷ Ahmad Naufal, *"Amalan-Amalan Dahsyat Nabi dari Pagi Hingga Malam Hari"*, (Yogyakarta: Araska Publisher, 2017), hal. 20

remembering his manners and all his struggles in protecting the religion of Allah SWT, Islam. Reflection is prayer, and the fruit of prayer is faith. Faith's reward is love, while love's reward is service, and service's reward is peace. Being able to reflect, surely life will be peaceful and calm, being calm to do all activities in accordance with the example of the Prophet and solemn in worship.

The fourth stanza has 2 signifiers and 2 signified. The first signifier is *وَمَا لَتْ لِلْحَمَى طَرَبًا* and *وَحَنْتٌ* with a signified of joy appearing when what we love appears in front of us. The sign implies the camel's footsteps moving increasingly fast with a sense of excitement about arriving at the haram land soon. Its love for the Prophet makes every soul feel calm and peaceful. Love for the Prophet needs to prove itself by doing his sunnah. The stronger our love, the more persistent our struggle to constantly follow and behave in accordance with the Prophet's sunnah. The essence of the Prophet Muhammad SAW. is actually to sue mankind to achieve happiness and get rid of worldly problems.¹⁸

The second signifier is *إِلَى تِلْكَ الْمَلَاحِمِ وَالْمَلَاغِبِ* with the signified of the haram is Makkah and Madinah. According to the sign, it means that there are places that are beautiful and comforting, namely the haram (forbidden) land. The haram land has predetermined boundaries in it. Makkah and Madinah are the most secure and free from Dajjal's slander and harassment. When Dajjal descends to earth and explores the whole country, this city will be secure and not passed by Dajjal due to the protection of the angels.¹⁹ This place which is constantly guarded by a row of angels possesses several privileges including:

- a. the holy city to perform the hajj;
- b. zam- zam water which remains eternal to this day and serves as a source of life for all residents and Hajj pilgrims of its time;
- c. the city that provides peace to all who visit; and
- d. the city that is graced with the Qur'an and brings peace to every worshipping soul.

The fifth stanza has 2 signifiers and 2 signified. The first signifier is *فَدَغْ جَدَّبَ الزَّمَامَ وَلَا تَسْفَهَا* with a signified of longing as a hidden feeling in one's heart. The sign suggests that longing for a lover automatically leads to fulfilling the longed-for one. The sincerity and

¹⁸ Ibid, p. 18

¹⁹ Muhammad Ali Asy Syafi'iy Ats Tsanwaniy, *Mutiara Hadist Bukhari Terjemahan Abi Jamroh*” Terj. Ahmad Sunarto (Surabaya: Al-Miftah, 1998), p.142.

gentleness of the heart are one way of loving even meeting the Prophet, both in dreams and later on in the *yaumil akhir*. Being able to know him physically proves our love for him.²⁰

The second signifier is *فَقَدْ نَدَّ شَوْقَهَا لِلْحَيِّ جَادِبٌ* with the signified of the strong wish to finally meet the Prophet Muhammad is the reason why the camel remains excited. The sign implies the privilege of someone who feels the joy of longing for the Prophet. A sincere Muslim is a person who makes the Prophet as an example in his life. When one's soul already idolizes the Prophet as a role model, there will be several benefits and privileges:

1. peace of mind;
2. a purposeful life;
3. increased faith;
4. enjoyment when worshipping;
5. quick-answered prayers due to the frequent use of Salawat;
6. daily-enlivened life by the radiance of faith, mercy, and blessings in life; and
7. In the afterlife be gathered with the lovers of the Messenger and insha'Allah will get his shafa'at.

In the sixth stanza, there is one signifier, i.e., *فَهُمْ طَرَبًا كَمَا هَامَتْ* and one signified, i.e. the camel is excited to see its beloved. The sign indicates the significance of showing your love for him by expressing happiness when you meet him. You can prove it by imitating his behavior. However, if you fail to do so, you are a liar in the way of love. Camels when they meet their beloved will be so excited and happy. Whereas we those who want to meet the Prophet Muhammad PBUH only behave ordinary, then what you say in loving the Prophet is a lie. If you admit to loving the Prophet, you should give praise with enthusiasm, *khushyu'* and belief that the Prophet will always be present before you. The higher the love for the Messenger, the higher the place will be in the afterlife gathered with those who love the Messenger.²¹

It is obligatory to love the Prophet. Those who love the Prophet Muhammad PBUH. is characteristic of people who believe. As the Prophet says in the hadith, which states “None

²⁰ Agus N. Cahyo, “*Rahasia Bisa Mimpi Berjumpa Rasulullah Saw*”, (Yogyakarta: Diva Press, 2011), p. 47

²¹ Agus N. Cahyo, “*Rahasia Bisa Mimpi Berjumpa Rasulullah Saw*”, (Yogyakarta: Diva Press, 2011), p. 95

of you is a believer until I am dearer to him than his child, his father, and the whole of mankind.”²²

In the seventh stanza, there is one signifier, قِيَابُ الْحَيِّ لَاحَتْ وَالْمَصْنَارِبُ and one signified of the green dome, referring to the Prophet's mosque with a green valley on top. The sign means that the domes of honor or the source of life in this world are clearly visible before our eyes. As a messenger on this earth, the Prophet is indeed a reference and role model in every activity. The source of life has appeared, which means that the Prophet is the guide of every step of life. The Light of Nobility was felt all over the world. The Prophet who broke the era of moral ignorance to independence as today seems to change the mindset that women become equal rights and freedoms as men.

In the eighth stanza, there is one signifier نَبِيِّ نُورُهُ يَجْلُو الْعِيَاهِبُ and one signified, the Light of Prophet Muhammad PBUH, the greatest influence on world civilization. The sign indicates the light of Islam, which sheds light on the whole world and erases the ignorance of the jahiliyyah human civilization. Even though his physical presence has passed away, his teachings and morals will always be remembered throughout the ages. He remains great until the hereafter. He is the greatest man of change for Muslims. The dark and morally bankrupt era has now been transformed by the teachings of the Shari'ah. His greatness has been recognized by all human beings. This shows that Allah SWT has bestowed some nobility and praiseworthy characteristics.

The ninth stanza has 1 signifier, وَقَدْ جَاءَ إِلَيْنَا مِنْ كُلِّ جَانِبٍ and 1 signifier of joy that once was only a dream, now truly felt. The sign suggests a meeting is around the corner, and the longing soon will be relieved. A sense of joy has graced his heart from all directions. Therefore, as Muslims, we must be grateful for the joy that we have felt. Excitement can be expressed in various ways, such as gratitude. Being grateful is easy, yet often forgotten by some people. Accustom yourself to always be grateful for whatever Allah has fated.

The tenth stanza has 1 signifier فَمَا دُونَ الْحَبِيبِ الْيَوْمَ حَاجِبٌ and 1 signified of a day filled with the endurance of thirst and hunger, attempting to be friendly with the various ambient temperatures along the way. The sign implies the days of struggle have passed, and no more obstacles stand in the way. Allah SWT will not burden a person if he/she strives and prays. Allah is always near and helps us in every single step of our lives as long as we include Him.

²² Sayyid Ahmad Al-Hasyimi, Syarakh Mukhtaarul Hadist, terj. Moh. Anwar, et.al., (Bandung: Sinar Baru Algesindo, 2010), hlm. 961

No effort is wasted. There are lessons and wisdom in everything, only how we behave, whether we wait patiently or desperately with the existing circumstances. When happiness comes, we realize that God is here with us. The struggles you endured, and the hardships you felt, are now paid off with joy. Believing and trusting that Allah's word is real.

In the eleventh stanza, there is one signifier, *فَقَدْ حَصَلَ إِلَيْنَا وَالضُّدُّ غَائِبٌ* and one signified of an ideal figure whom everyone longs for until the end of time. The sign indicates that each soul who meets the Prophet experiences happiness, while the sense of uneasiness disappears. Striving to present the Prophet in every situation, both the good and the bad, is a must. Remembering the morals of the Prophet wherever we are is necessary. He is present in our hearts and every glimpse of our eyes, such as: when we give charity, we recall that this is the Prophet's teaching, loving orphans as the Prophet's love for them, Smiling as the Prophet smiles to every one of his followers, and so on.

The twelfth stanza has 2 signifiers and 2 signified. The first signifier is *نَبِيُّ اللَّهِ خَيْرُ الْخَلْقِ* with the signifier of the holder of the degree of nobleness. The sign suggests that there is no human being who can exceed the greatness of the Prophet. The greatest blessing of a Muslim is realizing that we have the Prophet Muhammad PBUH who is the greatest of beings. With all the shortcomings, we are healed as we are blessed with an awesome Prophet, ignoring the shortcomings as we are blessed with incredible favors. Humans are often overwhelmed by the pleasures that are apparent to our eyes. The pleasure of any kind will vanish when it was devoured by time, but the pleasure of life is different and often forgotten by some people out there. Let us be grateful that we were born as Muslims and thus can experience the greatest blessing Allah has given us, i.e. the existence of the Prophet Muhammad PBUH.

The second signifier is *لَهُ أَعْلَى الْمَنَاصِبِ وَالْمَرَاتِبِ* and the second signified is his noble spirit radiating to all corners. The sign suggests that the ultimate Nur is only granted to the perfect being, the Prophet Muhammad PBUH. For the benefit of his radiance, a person needs to offer salawat and praise to the Prophet to show respect and hope for his prayers.

The thirteenth stanza has one signifier, *لَهُ الشَّرَفُ الْمَوْبِدُّ وَالْمَنَاقِبُ* and one signifier - his life story is recorded in one surah of the Quran that will never be lost in time. The sign suggests that the Prophet carries the essence of prophethood and the glory emanating from his character that lasts for ages. As his adherents we are supposed to follow the Prophet's morals from the qualities embedded in him. His name is kept alive by every human being who prays

to him. The Prophet's generosity is beyond the normal human level in general, and even in his house there were never any dinars and dirhams unless he gave charity and shared with everyone in need.²³

The fourteenth stanza has 1 signifier *فَلَوْ أَنَّا سَعَيْنَا كُلَّ يَوْمٍ* and 1 signifier of remembering, making the Prophet in each breathe and being the point of view when we do. The sign indicates that the parable is about when everyone takes the Prophet as a guide in every step of life. Later, it continues with a syair implying if every day we can bring our hearts to always remember the Prophet Muhammad, and emulate his morals. Allah SWT does not judge each of His servants from one's external appearance, but instead evaluates them based on their piety.

The fifteenth stanza contains 1 signifier is *وَلَوْ أَنَّا عَلِمْنَا كُلَّ جِبْنٍ لَأَحْمَدَ مُلِدًا* and 1 signifier is Muludan the reciting of maulid berzanji or diba' containing the biography and life history of the Prophet. The sign indicates that Muludan was held in commemoration of the Prophet Muhammad's maulid. This activity is often enlivened with various religious activities, such as Hadroh performances or even announcing the results of competitions. Meanwhile, the highlight of the event is mau'izhah hasanah from the famous preacher. As Muslims, we should celebrate the Prophet's birthday as a form of gratitude for being blessed with the greatest blessing, namely the existence of the Prophet.

The sixteenth stanza contains a prayer that contains 1 signifier *عَلَيْهِ مِنَ الْمُهَيَّبِينَ كُلِّ وَقْتٍ* and 1 signified in form of Allah's mercy to the Prophet running to each of his people. The sign implies that Allah constantly gives grace to the Prophet Muhammad PBUH. Each day we receive His Grace, from those who worship and those who do not, and about the good and bad of a person. All beings are given mercy by Allah. Grace is the love given to all of Allah's beings. Meanwhile, Rahim is a gift from Allah for those who believe. Allah SWT is the owner of the greatest Rahmat, no matter how big a person's sin is, His mercy and forgiveness are far greater than the sin committed. Allah gives each of His servants the opportunity to regret and seek forgiveness from Him.

The seventeenth stanza has 2 signifiers and 2 signs. The first signifier is *تَعْمُ اللَّالِ* and the signifier is the rahmah showered to all of the Prophet's dzuriyah and

²³ Said Hawwa, "*Tazkiyatun Nafs Intisari Ihya Ulumuddin*", (Jakarta Selatan: Pena Pundi Aksara, 2006) .474

companions. This characterizes the Ahlussunah Wal Jama'ah (ASWAJA) madhhab in that all salawat needs to reach all of the Prophet's Companions.

The second signifier is **جَمِيعُهُمْ وَعَثْرَتُهُ الطَّيِّبُ** and the signifier is in the form of all the Prophet's righteous children and grandchildren, such as the habaib. The sign suggests that loving the Prophet comes from the way we love the habaib. The habaib are descendants who have a lineage from the Prophet Muhammad PBUH. His personality reflects the Prophet's character, his words are gentle and dignified, and his face evokes a feeling of mahabbah (love) for Allah and His Prophet. His gaze fell on each soul that looked at him. As the Prophet's hadith which means the Prophet Muhammad SAW said: "Whoever looks at the face of a scholar then he is happy with that view, then Allah SWT. has created that view to an angel who will ask for forgiveness for him until the end of the world".

CONCLUSION

Syair Shalawat Kawakib of 17 stanzas produces 23 signifiers, 23 signifieds, each of which has a meaning about the wonderful love of the Holy Prophet contained in stanza 2 in the form of: **فَهَيَّرَ الشُّكْرُ أَعْطَافَ الرِّكَائِبِ** as the signifier and the signifier in the form of the sincerity of a camel due to longing for his beloved. The sign implies that we are able to feel the longing for the Prophet Muhammad PBUH as the camel's excitement to meet his beloved, for the hearts that are adorned with the wrapping of longing for their beloved. Every soul feeling longing always hesitates to think about the one who is longing for. The remedy for longing is meeting. Those who love the Prophet PBUH will only think of his greatness in their minds. Meanwhile, in the heart, there is a reminder of the perfection of morals and personality. The Prophet is the most perfect person with a beauty to look at and a light as the full moon without anyone can portray his face.

Moral message of all stanzas is to love the Prophet, certainly you shall feel the longing. Due to love and longing for the Messenger, it leads a lover to the creator, namely, Allah SWT. The manifestation of love shows by recognizing him as a figure in every step of the activity, as a guide for life, a guide for every step of goodness and a light in the darkness. Modeling the character of the Prophet Muhammad with dhikr from the heart, reciting salawat and commemorating every day of the Prophet's birth are examples of this.

REFERENCES

- A Ambarini S, Nazia Maharani Umayu, 2010, "*SEMIOTIKA Teori Dan Aplikasi Pada Karya Sastra*", Semarang: Publisir UPGRIS PRESS.
- Abdul Munawwir Fattah, 2006, "*Amalan Nahdliyah Traadisi- tradisi Ulama Warga NU*", Yogyakarta: Kelompok Penerbit LKiS.
- Abdullah, Taufik, 2002, "*Ensklopedia Tematis Dunia Islam*" , Jakarta: PT Icchtiar Baru Vn Hoeve.
- Ahmad Muthohar, 2011, "*Maulid Nabi Menggapai keteladanan Rasulullah Saw*", Yogyakarta: Pustaka Pesantren.
- Ahmad Sayyid Al-Hasyimi, 2010, "*Syarakh Mukhtaarul Hadist, terj. Moh. Anwar, et.al.*," Bandung: Sinar Baru Algesindo.
- Anggito, Johan Setiawan, 2018, "*Metodologi Penelitian Kualitatif*", Jawa Barat: CV Jejak.
- Ali Muhammad Asy Syafi'iy Ats Tsanwaniy, 1998, "*Mutiara Hadist Bukhari Terjemahan Abi Jamroh*" Terj. Ahmad Sunarto, Surabaya: Al-Miftah.
- Asrori Mizan Zain Muhammad, 1982, "*Iman sebagai motivasi Kehidupan*", Rembang: Menara Kudus.
- Cahyo Agus N, 2011, "*Rahasia Bisa Mimpi Berjumpa Rasulullah Saw*", Yogyakarta: Diva Press
- Hawwa Sa'id, 2006, "*Tazkiyatun Nafs Intisari Ihya Ulumuddin*", Jakarta Selatan: Pena Pundi Aksara.
- Ibnu Abroh, 2021, "*Kitab Maulid Ad-Diba', Maulid AL-Bajzanji, Al-Burdatul Madiih*", Kediri: Pustaka Isyfa'lana.
- Jabrohim, 2017, "*Teori Penelitian Sastra*", Yogyakarta: Pustaka Pelajar.
- Maksum Ali, 2021, "*Argumentasii Ahlussunnah Waljama'ah*", terj. Hilmy Muhammad, Yogyakarta: Kalam.
- Mizan M Asrori Zain Muhaammad, 1982, "*Iman sebagai motivasi Kehidupan*", Rembang: Menara Kudus.
- Nasif Muhammad, 2013, "*Pesona Maulid Diba*", Yogyakarta: Mitra Pustaka.
- Naufal Ahmad, 2017, "*Amalan-Amalan Dahsyat Nabi dari Pagi Hingga Malam Hari*", Yogyakarta: Araska Publisher.
- Ria Puspita, 2020, "*Analisis Teks Ferdinand de Saussure dalam Lirik Lagu Bismillah Sabyan Gambus*", Skripsi, Bengkulu: Institut Agama Islam Negeri Bengkulu.

Shalawat Kawakib Sya'ir in Maulid Diba' by Shaykh Abdurrahman Ad-Diba'i... (Ngakidatul Hikmah)

Sholikhah Mar'atus, 2021 "*Analisis Semiotika Ferdinand de Saussure dalam Novel Ajari Aku Menuju Arsy Karya Wahyu Sujhani*", Skripsi, Ponorogo: IAIN Ponorogo.

Sobur, Alex. 2015, "*Analisis Teks Media, Suatu Pengantar Untuk Analisis Wacana, Semiotik dan Framing*", Bandung: PT Remaja Rosdakarya.

Teeuw A, 2015, "*Sastra dan Ilmu Sastra Pengantar Teori Sastra*", Bandung: PT Dunia Pustaka Jaya.